342 Powers, described by Kroeber, and presumably the one meant by Estudillo with his phrase "dobladas sus puntas" was declared unfamiliar by both informants.[31] The conical house was not used here.

The house with oval floor plan and with walls arched into a rounded top was the most common type of dwelling in the valley area generally, according to J.A. and M.G. (fig. 1,a). Two forked posts linked by a tie-beam formed the basis of this structure. Upright poles of willow were set into the ground in an oval line around the center posts and the tips pulled inward and downward and tied to the center beam. Strengthening horizontal withes were tied around this framework. Large mats of tule were hung on the frame and pegged down to the ground. A slot was left along the center beam for the smoke to escape.

The tule mats which covered the frame were about 8 feet high and 10 to 12 feet long; their height roughly equaled the distance from the ground to the center beam. Truly rectangular mats were made by laying the tules alternately tip by butt to equalize the differences in their tip and butt diameters; such mats were used on side walls. For the rounded ends of the house somewhat fan-shaped mats were made by placing the tules butt by butt, thus giving a greater width at the base of the mat than at the top. Men gathered the tules, whereas women made the mats. The reeds, already sorted by size and length, were laid out on the ground. The individual stalks were held together by rows of single cords of milkweed twine looped once around each stem (a half-hitch may have been meant). The rows of binding cord were a hand-span (about 9 in.) apart. All the rows were worked forward at once rather than completed one at a time.

342 341 285 [284]

342 Technically, the long house was really an extension of the oval frame. There was a series of forked center posts supporting a continuous ridgepole formed by overlapping and lashing its units. The overlap did not have to coincide with an upright. Willow withes held the side poles, which were bent toward the center at their tips and were matched by a parallel withe on the exterior which held the tule mat covering in place; both withes were called tumlu''us. Smoke escaped through a long slot left at the ridgepole. The long communal house was partitioned by means of mats. Sections of the house were apportioned to sons' families, each family having its own fireplace, and, if the house were large, its own door. Such a house was "just like a street, you could look right down the middle and see everybody's fire and what they were doing" (J.A.). The long house was covered with tule mats (woi'yohono; tule-covered house; woi'yohon ṭi).

[592] [354]

[31] Powers, 370; Kroeber, Handbook, 521; Gayton, Estudillo, 83.

T Y [P. 519] Tubatulabal NS29

159 father and is older than P.M., now lives up at Onyx.[126]

T Y 756 Mayemai, the shaman, lived at Sototlo; there was another one whose name is not recalled. Poi´''in, the shaman mother of Watisti, was a Bankalachi.

T Y 221 The village broke up during the summer, the families combining in groups of twos and threes for summer camps in the mountains. Little circular brush corrals were built for shelter. They remained out one or two months while the women gathered seeds.

T Y 621 131 When P.M. was about eighteen years old they moved up to Tule and later, with others, to the present reservation.

P.M. named a few sites, the location of which I was unable fully to determine. Sototlo village, on Deer Creek, he locates six miles south of Tule River junction, which places both it and another Bankalachi village, Čena´wa in Bokminuwad territory if we follow Kroeber's map.[127] Another village, ´n"wao, was east of Čena"a. Tonočim (transvestite) is the name of a little hill just above P.M's house on the present Tule River Reservation. The rock quarry, near the Monachi Golf Club, is at a spot called Toi´yo, which P.M. says refers to eagles' nests that were there. The first reservation, called Tule by all the Indians who refer to it, was at what is now Houghton's Corner on the eastern outskirts of Porterville.

STRUCTURES

T Y 342 Houses at Sototlo were conical, never gabled. There was no ring at the apex, as in conical houses farther north: the smoke "just went out where the brush came together at the top." When tule (pu´muk) was obtainable, sewn mats for covering were made of it. Usually large grasslike "brush" called kana´s‹ts was twined into mats some 3 to 4 feet long and about 3 feet deep: the rows of twining were about 12 inches apart. It took six to eight mats to cover a house. The fire was in the center; the fireplace had no special name. The "brush" house was called ya´w‹l ti´''i; that covered with tule, pumuk ti´''i.[128]

T ● [354] T Y 343 The sweat house was a single-post affair. The earth was excavated for about two feet. No side walls were attempted.[129] The radiating roof poles were tied to the top of the center pole. After interstices were filled with "brush," earth was thrown over all. There was

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[126]See Voegelin, 7.

[127]Handbook, pl. 47. P.M. claimed ignorance of any people called Bokminuwad.

[128]This informant, like most dwellers at the Tule River Reservation, speaks Yauelmani.

[129]Cf. neighboring southern California sweat houses (Kroeber, Handbook, pls. 56 and 60).

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

no door, the doorway being merely an opening between the rafters [there probably was a doorway frame of some sort]. The fire was in front of the center post. Firewood was kept in two piles, one on each side of the entrance; men sitting next to these put wood on the fire.

Men did not indulge in sweats until they were twenty-five to thirty years old. Evening [late afternoon?] was the most popular time for a sweat, after which they would swim and return home to sleep. While in the sweat house men usually "just lay around." Sometimes, merely to entertain others or to practice, a man would dance the ha´t:m (the "piston-rod step" of Powers) if someone would sing for him. For such a performance there was no costume; it had no ritual significance. No games were played in the sweat house, nor was smoking indulged in -- "it was too strong in there."

MISCELLANEOUS DATA

Games.---Women played huču´w:s, the walnut-shell dice game, in the daytime only.

Pottery.---Pottery was made at Sototlo by women. The pounding of the clay paste, the coiling process were the only details remembered.

Money.---The small disc money of clamshells was measured by doubling a strand and then slipping it into a series of chain-stitch loops. A "rope" long enough to reach from the wrist to the shoulder, was worth $2.00 in "American money." Such a strand was exchanged for an eagle's leg with the down still intact.

Blankets.---F.M. did not know how "woven" skin blankets were made, save that strips of rabbitskin or wildcatskin were used in them.

Calendar.---A calendrical system of months based on moons was used in the old days. The only name he remembers was that for the month roughly coincident with February: kala´sa, meaning "blows it all away" or "cleaned up," because it was a period of high winds, trees were bare, and the leaves all blown away.

Hair nets.---These were used "everywhere" for the basis of feather head ornaments. A single hairpin (tsama´ni) held the ornament in place. Neither the net nor hairpin was used for ordinary dress, nor by women.

Yellowhammer strips.---Ornamental bands of sewn yellowhammer feathers (paiya´men) were known but rarely used.[190] A doctor who owned one would wear it for the dancing on the night of celebration following a mourning ceremony. It was never used when the doctor was dressed for curing; it was "just to look pretty." The band was worn around the head with the ends hanging down the back.

Musical instruments.---The flute (uṭoi´´i) was made of elderwood; number of holes not

[190] Cf. Kroeber specimen (ibid., pl. 58).

342 be three or four, above it. The topmost band was actually a small ring about 18 inches in diameter inside the pole tops which were spread apart by it: it served as a smoke hole as no covering was placed above it (fig. 5, a, b).

The thatch covering was made by twining together in long sections small bunches of fine willow or long fine grass. The grasses were placed head downward the better to shed water. These skirtlike sections were held in place by long willow strips running around outside of and parallel to the inner horizontal frame bands. The exterior band and thatch were bound to the interior band with ho'. An upper layer of thatch overlapped its lower neighbor by about one foot. When a house leaked, which was claimed to be only in prolonged rainstorms which soaked the grasses, a bundle of thatch or a tule mat was fastened over the weak spot.[153]

[285] A panel door was made by tying a specially made mat of tule or willow to a framework of willow or young alder. Normally this leaned against the house at one side of the doorway, but in bad weather, the only occasion for its use, it was tied over the door from the inside. Skins were not hung over the doorway. Storehouses were supplied with little doors tied on from the outside.

[354] The fireplace was always in a small hollow in the center of the house. In the summer, 342 however, domestic fires were most frequently built outside under the ramada. The floor was 352 covered with tule mats, several of which were piled together to make comfortable sleeping places. Baskets, articles in frequent use, and valuables were stored around the outer edges of the room. Cooking stones, stone-lifters, and mush-stirrer remained by the fireplace. Overhead one or more rods, whose ends rested on the horizontal frame bands, served as a place to hang articles; a special kind of hanging basket was made for this use. Small valuables were often hidden in the upper thatch or between mats. (M.L., J.P., S.G.) The most desirable [574] place for sitting during the daytime was just inside the door. At night, and when sleeping, a guest was placed at the center back.

342 Mats were rarely used on a conical frame as they were not readily adaptable to its shape. 285 They were twined of fine willow or tule, varied from 2 to 4 feet in width, and were about 6 feet long. Four or five mats were needed to cover a house of average size; they were tied on with milkweed string. Such mats could be removed from one house to another and were convenient to roll up and take to summer camp. One informant (M.L.) stated that tule house mats were sewed, not twined, a method

[178]

[153] No native-type houses are in use today. Two normal-sized but poorly built grass thatch houses, which had been made for show purposes, were seen by the recorder at Squaw Valley in 1927. They had been built by Chukaimina living there.

342 Poles (lo´kot) of any pliable wood were set within the edge of the depression, and were held in position by horizontal bands of willow withes (ka´pai). There would be three or four of these bands, each one smaller than the preceding, constricting the frame poles in a globular (not conical) form. The last ring (awa´nač), about 20 inches in diameter, had the tips of the side poles tied to it; the poles did not extend through it. The nearly upright sides of the dwelling were lined on the inside with vertical strips of cedar or pine bark (šolo´pi·). Thatching was of "any kind of long weeds" [sic] (ko´·osn·l).[51] This E.M. thought was not twined, but was inserted in bunches under the horizontal withes lashed down over it. Mats were not used.

The doorway (palu´an) was covered with a twined mat of "weeds" stiffened by lashing on a frame. On each side of the door were two extra poles, parallel with those of the door frame, behind which the mat door was slipped to keep it from tipping over. [354]

The fire was in the center.

An earth-covered house was known but evidently little used by the Kechayi: "plains people used them more." The frame was hemispherical, like that of the thatched house, and the structure had an excavated floor. After the "weeds" were tied on "dirt was thrown all over it." The entrance was in the side (not through the smoke hole) and had a separate mat-covered door. In short, it seems to have been the usual Kechayi house with a covering of earth, and similar to that of the Choinimni. Like all Kechayi houses this was a one-family dwelling.

Houses of the Northern Foothill district never had more than one room. During the day a position on either side of the door was considered desirable, "because there was no smoke there." [574] But at night a guest always had the place at the center back, the warmest and safest. In summer, fires were outdoors.

Husband and wife joined in the construction of their house, the man looking after the framework, the woman after the thatch. [48] Men tied on the upper layers of thatch, as climbing was not seemly for women. [562] There was a sense of joint ownership and, upon divorce, the offending party was expected to abandon the dwelling. [586]

Houses of a village were set out in a row if the site permitted; if it did not, any arrangement was permissible. 386 622 Regardless of his moiety, a chief's house was always placed at the west end. No other house had a special location.

535 Dance house.--The Miwok "round house" was known to the people on the San Joaquin River, but it was not imitated. No dances or cere-

[51] There was undoubtedly some preferred material, as suggested by the name E.M. offered, but she couldn't or wouldn't identify it.

342 were lashed around the frame poles, ending, of course, each side of the doorway. To these were lashed bunches of tarweed (a'mas, N.W.; tot, M.N.); pine needles (maya, N.W.) and another pine growing at a higher altitude (inil, N.W.; cedar?) was also used for thatching. An additional bark covering was mentioned, but not described, by N.W.; nothing was put over the tarweed, said M.N. Milkweed string was used [284] for all the lashings. M.N. said the tarweed was "woven," not lashed, to the frame and horizontal withes [a dubious statement, -- A.H.G.]. Marking the top of the doorway was a horizontal stick lashed to the doorway pole; this served to support a small obliquely jutting roof, also thatched, over the main roof. The door was just high enough for the average Chukchansi to walk through; tall people stooped. A door covering of "grass" [doubtless the twined mat door of the more southerly Yokuts, -- A.H.G.] was leaned, not tied, against the door. It seldom blew away, and if it did, was recovered and set up again.

Directly above the door roof or "porch" was an open space which served as a smoke vent. Then the final or apex section of the space between the door poles was covered with thatch resting on a short horizontal stick.

●351 The fire was placed about two feet inside the door so the smoke went up through the opening above it. The fire itself was small, mostly coals, and was fed mainly by a long log which extended out through the door, its tip in the fire, its butt outside. It was pushed up as the tip burned away. About five feet back from the fire were laid pine logs, in a square or, really a three-sided rectangular form. 352 These served to keep the pine-needle floor covering away from the fire, and also as sitting places. People sat on the logs, their [513] feet toward the fire. People also slept with their feet toward the fire, lying back on the pine needles. An elderly person, usually "the grandfather," sat either side of the door to keep up the fire. Children slept in the rear center. Dogs were allowed in the house. Around the extreme back and sides were stored sacks of acorns, other foodstuffs, and possessions. [Nothing is said of hanging up objects as in other Yokuts houses. -- A.H.G.]

342 Outside the house was dug a ditch at least six to eight inches deep to drain off rain water. The illustrations are based on drawings and descriptions of the informant N.W.

The same type of house was used throughout the year, although the ramada was the popular gathering-place in summer. Ramadas were used at summer campsites.

361 People placed their houses where they pleased; there was no village arrangement (M.N.). When a house stood alone, it faced whatever way the owner wished. But sometimes two houses were needed to accommodate a large family and

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
LP. 215 b Western Mono NS25

SHELTER, DRESS, BODILY ORNAMENT

Structures

W Y 342 **Houses**.--The houses of the Michahai and Waksachi were thatched; mats of tule or other materials were rarely used and these only at the houses at the seed-gathering sites at the edge of the plains. The frames were either conical or oval. Bark houses were known and were preferred as more substantial, but these could not often be made because of the difficulty in getting cedar bark.

The conical thatched house (če'e´naho ya´ow:l, house [of] "weeds") was the usual type for Michahai and Waksachi. A circular space 9 to 12 feet in diameter was excavated to the depth of about 1 foot; this depression was called hi·č (sleeping-place). Several long straight poles, willow preferred, were set with their butts inside the edge of the depression and brought together at the top by means of a ring of willow (wi´čet soto´li, stick round) some 18 to 20 inches in diameter. This hoop was inserted at the top to hold and separate the poles (fig. 5, a, Pt. I).

W Y [462] Around the uprights were three or four horizontal willow withes tied on with ho´o (willowbark rope). The lower ones were stood upon in order to reach the higher. "Men did most of this work but women might help." The women's job was the making of the thatch -- a "skirt" of long grasses (yaow:l) and fine willow bunched in small handfuls and twined along their butt ends. Another horizontal withe was laid over the bound edge of the thatch to the frame when the outer withe, the thatch, and the horizontal band of the house frame were all lashed together with rope (fig. 5, a, Pt. I).

The doorway (tiše´hi) was about five feet high, "a man had to stoop a little to go in." Usually the top of the doorway was the second horizontal frame withe: the first band ended each side of the doorway. The door itself, said to be wholly aboriginal and called ča´kil·š ača´li (not translated), was a mat -- or, more properly, a screen -- of twined fine willows, which was tied on to one of the side poles of the doorway.

W Y [354] A hollow dug in the center of the floor was the fireplace (u´stun ho´o´hi, fire spot or place). If long fire logs were burning, as they most frequently were, their ends extended far out the doorway. The smoke found its way out the ringed apex, the "smokehole" (mutsa´kan tana´hi, smoke goes).

The interior of the house wall was not finished in any way. When leaks occurred, new pieces of thatch were tied on outside, or tied from within if the leak could not be located from the outside.

People slept and sat close to the fire. Baskets and utensils were set around the very low outer edge. Poles were laid across the

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

the valley lakes. They were also used as a covering for the lake houses.

The lake houses are probably the most interesting part of the lake culture. They resembled greatly a long, wedge shaped tent. Poles having a crotch at the top were set in the ground in a more or less straight line at intervals of about eight or ten feet. In these crotches were laid other straight poles which formed a ridge against which other light poles were leaned. Against this supporting frame-work were laid the tule mats, the fiber of the tules standing upright.

We know from many accounts, some of them given by persons yet living, that these lake houses often reached a length of three or four hundred feet and housed a dozen or more families. The openings at the ends afforded entrance to the end apartments, the intermediate apartments having entrances at the side somewhat similar to the flap of a tent.

Transportation upon the water was by means of bundles of tules tied together in the form of rafts. From these, hunting and fishing took place. Upon a mud hearth in the forward end of these rafts, a fire was kindled and game was cooked. In this way, we are assured, parties of three or four Indians would be upon the lake for a week or ten days at a time.

To understand the reason for this difference between the method of living and the construction of houses of the lake tribes and the river tribes, we must consider for a moment the nature of the lakes upon which they lived. The land surrounding these lakes, particularly Tulare Lake, was almost level. The rise or fall of one foot in the level of the water in a lake would move the shore line forward or backward a distance often as great as four miles. When the shore line moved, the Indian village moved.

Other and more frequent disturbances were the violent winds which from time to time swept across the lakes. Three days of heavy northwest wind could drive the waters toward the south and move both shore lines south a distance of several miles. Those Indians living on the south shore of the lake would be awakened in the night by the wind or, if they were not alert, by the water, which would flood their encampment. All members of the tribe would rush about, bundling up the temporary houses and piling them upon tule rafts. Gathering up baskets of acorns and dried fish and all manner of camp equipment, they would float to higher ground. Within a few days

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

YOKUTS HOUSEKEEPING

115 Regarding the interior arrangement of Indian houses, we
353 are indebted principally to T. J. Mayfield, a San Joaquin valley pioneer who, from the time he was six years of age until he was about sixteen, between 1850 and 1862, was kept by members of the *Choinimne* tribe of Yokuts on upper Kings River. It is from his statements that the following has been taken:

354 "In the center of the single room, directly under the small circular opening at the top of the room, was a fire pit approximately two feet in diameter and excavated to a depth of from ten to twelve inches below the floor of the house. It was about half filled with rocks used in cooking. In bad weather a fire was kept in this house day and night and during that time the family cooking was done over it. At other times all food was prepared in an outside firepit and eaten outside. In fact, the house was used only for storage purposes; except during the rainy, or cold season.

352 "The floor next to the walls of Indian houses was sometimes covered to a depth of several inches by tule mats. These mats were formed by lashing a layer of tules together at intervals of twelve or fourteen inches. These mats could be rolled up like the grass matting so commonly used in pioneer white homes.

"The beds of the inmates were arranged around the fire pit, the heads being toward the wall with the feet toward the fire. In a large house this left a circular aisle several feet in width between the fire pit and the feet of the sleepers.

352 "In making a bed, a hole was excavated several inches into
513 the floor of the house. This hole was filled with loose tules, the tules being covered by several thicknesses of tule mats. On top of this crude inner-spring mattress was thrown, if obtainable, the skin of a grizzly bear, the hair being upward. The sleeper lay on one-half of the bear skin and pulled the other half over him. In case of severely cold weather a rabbit skin blanket might be used next to the sleeper, the whole making probably as comfortable a bed as one could wish.

251 "With the possible exception of acorns stored in an outside
353 granary, the food supply for the entire family group was stored inside the house. Baskets and bags full of all sorts of seeds and dried fruits, tule roots, grass nuts, prepared acorns and other food stuffs too numerous to mention, filled the space next to the wall between the heads of the sleepers. Dried acorns

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

501 together with twisted hemp or tule rope, or with willow withes. They were pointed at the ends, which were higher than the middle.

In the center of the raft was left a fish spearing hole about [354] a foot in diameter. In front of this hole was placed a thick layer of mud and upon it was kindled a fire. Here game and fish were cooked as needed.

We are told that from two to four Indians would board one of these rafts and go onto the lakes hunting and fishing, to be away from shore for as much as a week or two. During this time they slept upon the raft, or upon the tule islands in the lakes, and fished and hunted and cooked the meat and fish at the fire place on the raft.

501 The Indians learned to make their tule rafts a very ef-
224 fective aid to their hunting and fishing. They threw loose tules over the raft and themselves as a blind, and poled the raft
[223] about the lake, thrusting the pole through the hole in the middle. In this way they were enabled to approach within a few feet of ducks and geese and other water fowl. At places where antelope and elk watered at the lake, or in the streams where they entered the lake, the Indians were also able to approach those animals quite closely and to shoot them with bow and arrow.

501 It is probable that the hole in the middle of the raft was
226 first made for use in spearing fish. We are told that fish used to collect in great numbers under the natural tule mats. The mats were drifted by the wind and the Indians used to walk about over them and spear fish through holes which they cut in the mats. Under the mat there was no reflection from the sun and it was easy to see the fish as they passed underneath. It was also impossible for the fish to see the fishermen.

226 The lake trout, which were greatly prized as food by the
136 Indians, attained a great size. Mr. Fred Wells of Tulare, now past 96 years of age, who fished for the market on the shores of Tulare Lake, tells us that as late as 1880 he caught lake trout weighing more than twenty pounds and more than three feet in length.

Pioneers who came in the early '50's, when the stock of fish had not been depleted, tell us that the fish at that time traveled in great schools which in places almost entirely displaced the water. White fishermen of the 1870's and '80's caught in one haul of a horse-drawn seine as many as eight tons of fish. One of the fishermen who engaged in this work was

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

I think most of the houses had been burned, because I remember the ends of a few of the poles had been burned. Two of the houses were still standing. Two were still good houses. We put our things in them and camped outside. I remember all about this kind of house. 159 342

It was not a big house, like white people make. It was just one round room. It had a small door and a smoke-hole at the top. The door was at the south side. The house was not dug in the ground very deep. I think they must have carried the dirt to cover it from some other place. When we went into the house we did not go down, like into a cellar. The floor was just about level with the ground outside.

The house was made of poles set in the ground like posts. They were about as big around as my arm at the bottom. They were not so big at the top. The poles were bent together at the top. They had poles around them and brush and tules over them.

The outside was covered with dirt and mud. At the bottom the dirt was thick, but at the top by the smoke hole it was just plastered thin with mud. You could see the tules and brush around the smoke hole.

The dirt houses had fire places in the middle. They were about as big as a wash tub. They had rocks and ashes in them when we went there. Someone had been cooking in them before we came. [354]

The sweat house was still at this place when we went there. It was down in the creek by the water. It was like the other houses, but it did not have a smoke hole at the top. It was deeper, too. We called it *Maws.* 159 343

The *Chunut* (Choo'-noot) made a kind of shade to use in summer. It was like four posts set in the ground with poles across the top. It was covered with tule mats. When we moved we took the mats and the poles with us and left the posts for when we came back.

Both my mother's people and my father's people made a house of green tules. It was a small round house. They made these houses in the tules near the water when they would only stay a little while. They called this kind of house *tumlus* (toom'-loos.) 159 342

Tumlus was a good dry house from the rain, but it was bad from the bottom. They just cut some tules away inside, and pulled the other tules together at the top. They tied the tops to

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

have gone to see Mr. Crossmore, who had the right to that place. But we never knew it then, so we left.

The three men and my mother had worked about a week making a tule boat to fish from. We children had helped by carrying tules. It was a real good boat. They had fished from it a lot. The boat was about twenty-five feet long and eight feet wide. It was made of tules like the old-time Indians used to make them. They made it on the ground at the edge of the water. We called it *Tutoi* (too'-toi).

The tules were just tied into small bundles as long as the boat and about six inches through at the middle. The ends were pointed. A lot of these tule bundles were tied together. They made a big boat about three feet high. I think it took about twenty small bundles.

An extra bundle was tied along the top on each side so things would not lose off of the boat. The ends of the tule boat were higher than the middle.

In the middle of the boat a hole was made to spear fish through. It was a small hole about a foot across. We called it *kot-la'-um*. At the front end of the boat was a hole where they put the fish and ducks they caught out on the lake. It was about three feet square and a half foot deep. The men used to bring this place in full of fish and ducks. This hole was lined with tules woven together like a basket. We called it *traw-trawk'-oi*.

At the back end of the boat was another hole filled with mud. They built a fire on this mud and cooked fish and ducks while they were out on the lake. We called the fireplace *tri-ahn'-cut*.

Sometimes they stayed out on the lake fishing for three or four days. When they stayed out a long time on the raft they used to cut the fish open and smoke them over the fire and lay them on the raft to dry. When they came in the fish were almost dried. They used to cut the meat off the ducks and dry it the same way. They used long poles to move the raft around. We called these poles *iyahish* (i-yah'-ish).

When they came in with the boat we would all help to pull it up on the bank to dry out. When it would dry out it was very light. This boat carried all of us very easily. I think it would have taken that many more people.

Finally my stepfather changed his mind. He decided to go across the lake on the boat to *Chaw-lo'-win* on Atwell's Island.